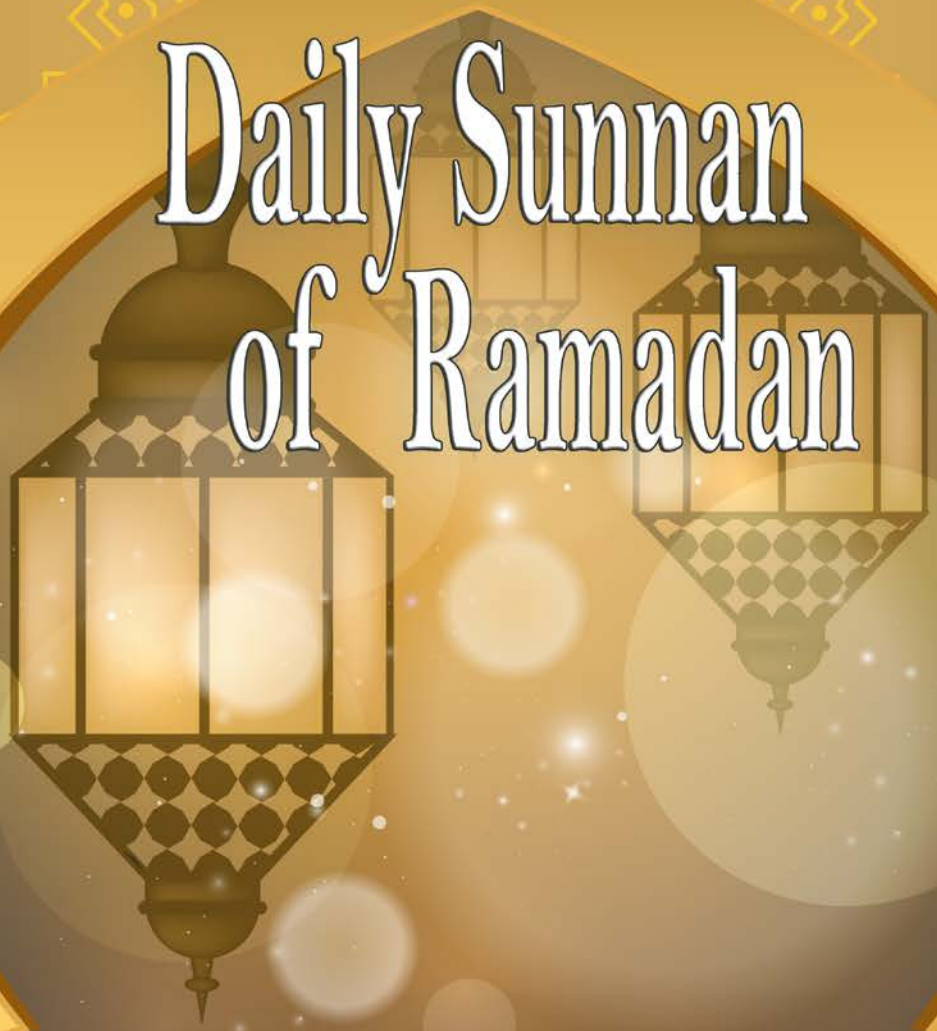
Daily Sunnan of Ramadan



From Abu Hurairah -Radhi Allaahu anhu- from the Prophet -sallAllaahu alayhi wa sallam- who said:

'Whoever prayed during the night of Laylatul – Qadr due to Eemaan and seeking a reward, then he is forgiven his previous sins. Whoever Fasts Ramadan due to Eemaan and seeking a reward, then he is forgiven his previous sins.'

[Collected by Bukhari, Muslim, Abu Dawood and others]

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Daily Sunnan of Ramadan

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1- Introduction from Shaykh Uthaymeen

Shaykh Muhammad bin Salih al-Uthaymeen *-Rahimullaah-* said:

'The definition of Siyyam (Fasting) linguistically & according to the Sharia'

Fasting linguistically - Refraining from something.

According to the Sharia - Refraining from food and drink and the rest of the matters which nullify a fast, from the time when the second Fajr appears until sunset for the worship of Allaah -Azza wa Jal.

Indeed Allaah Ta'ala obligated Fasting upon His slaves in every nation. Allaah Tala'a said:

‹‹ O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious ›› [Baqarah: 183]

Indeed Allaah Ta'ala made it obligatory upon all the nations because it is a great worship, where the truthfulness of the love that the slave of Allaah has for his Lord becomes manifest and he regards his Lord as great. He seeks his Lord's Pleasure with burden upon himself with patience, the pain of hunger and thirst.'

[Tanbeeh al-Afhaam bi Sharh Umdatul Ahkaam p.455]

2- Excellence of Fasting in Ramadan

From Abu Hurairah *-Radhi Allaahu anhu-* from the Prophet *-sallAllaahu alayhi wa sallam-* who said:

من قام ليلة القدر إيمانا واحتسابا غفر له ما تقدم من ذنبه ومن صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

'Whoever prayed during the night of *Laylatul - Qadr* due to *Eemaan* and seeking a reward, then he is forgiven of his previous sins. Whoever Fasts Ramadan due to *Eemaan* and seeking a reward, then he is forgiven of his previous sins.'

[Collected by Bukhari, Muslim, Abu Dawood, Nisa'ee, Ibn Majah & Albaani declared it to be Saheeh]

Al-Khattabi said: 'The meaning of the Prophet's saying: 'due to *Eemaan* and seeking a reward' means having the intention and a strong resolve, which is to fast Ramadan with certainty and desiring a reward for it. Wanting to make

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oneself better due to Ramadan, without disliking it, nor with feeling it burdensome due to fasting it, nor due to its long drawn out days, but rather taking opportunity of the many days of Ramadan for its great reward.'

Baghawi said: 'The saying of the Prophet: 'seeking a reward' means seeking Allaah's Face and His reward.'

Abu Hurairah *-Radhi Allaahu anhu-* from the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*who said:

إذا جاء رمضان فتحت أبواب الجنة وغلقت أبواب النار وصفدت الشياطين

'When Ramadan comes in, the doors of Paradise are opened, the doors of Hell-Fire are closed and the Devils are locked up.'

[Collected by Bukhari & Muslim]

In the narration of Muslim:

فتحت أبواب الرحمة وغلقت أبواب جهنم وسلسلت الشياطين

'The doors of mercy are opened, the doors of Hell are closed, and the Devils are chained up.'

In the wording from Tirmidhi and Ibn Majah:

إذا كان أول ليلة من شهر رمضان صفدت الشياطين ومردة الجن وغلقت أبواب النار فلم يفتح منها باب وفتحت أبواب الجنة فلم يغلق منها باب وينادي مناد يا باغي الخير أقبل ويا باغي الشر أقصر ولله عتقاء من النار وذلك كل ليلة

'When it is the first night of the month of Ramadan, the Devils are locked up and the evil Jinn, the doors of Hell-Fire are closed, so that no door from it is open. The doors of Paradise are opened, so no door from it is closed. A caller will call out: O seeker of good come forward, and O seeker of evil keep away from sin, and Allaah has slaves freed from the fire, and that is every night of Ramadan.'

[Albaani declared it Hasan]

[Taken from: 'Saheeh Targheeb wa Tarheeb' by Shaykh Albaani – Vol.1 p.582]

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3 - Intention

From Hafsa from the Prophet -*sallAllaahu alayhi wa sallam*- who said:

من لم يبيت الصيام من الليل فلا صيام له

'Whoever does not have the intention of Siyyam (Fasting) during the night then he has no fast.'

[Collected by Nisa'ee and Albaani authenticated it in Saheeh al-Jamia no. 6535 and researched it in al-Irwaa no.914]

4 - The Encouragement to Eat at the Time of Sahoor

From Anas bin Malik who said the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

'Eat at the time of Sahoor, since indeed in the eating at the time of Sahoor is blessings.'

Collected by Bukhari & Muslim

Albaani commented on this Hadeeth:

والأمر للندب والاستحباب بإجماع العلماء، وكون السحور فيه بركة ظاهر؛ لأنَّه يقوّي على الصيام، وينشط له، وتحصل بسببه الرغبة في الازدياد في الصيام لخفة المشقة فيه على المتسحر، وقيل في معناه غير ذلك. والله أعلم.

'The Scholars have a consensus that this is recommended. As for the point that eating at the time of Sahoor is blessed, then this is clear, because it strengthens one for fasting and makes a person active. By taking Sahoor, a desire to increase fasting occurs due to a lessening of hardships upon the one who takes Sahoor. It has been said that there are other meanings. And Allaah knows best.'

[1/619 Saheeh Targheeb]

From Abdullaah bin al-Harith narrating from a man from the Companions of the Prophet -*sallAllaahu alayhi wa sallam*- who said: I visited the Prophet -*sallAllaahu alayhi wa sallam*- while he was eating at the time of Sahoor and he -*sallAllaahu alayhi wa sallam*- said:

«إِنَّهَا بَرَكَةٌ أَعْطَاكُمُ اللَّهُ إِيَّاهَا فَلَا تَدَعُوهُ»

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'Indeed it is Barakah (Blessings) which Allaah has given you so do not leave them.'

[Collected by Nisa'ee & authenticated by Albaani]

5 - A Blessed Meal

Khalid bin Ma'adaan said the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

هَلُمَّ إلى الغَداءِ المباركِ. يعني السحور

'Come and eat a blessed meal. Meaning eating at the time of Sahoor.'

[Collected by Nisa'ee in 'Sunnan as-Sughra' and 'al-Kubra' & Albaani graded it Saheeh Mursal in Saheehah No. 2983]

6 - Inviting People to Eat at the Sahoor

From Ibn Abbas who said:

المبارك. يدعوني إلى السحور، وقال: إن رسول الله ﷺ سماه الغداء أرسل إلي عمر بن الخطاب

Umar bin al-Khattab sent me an invitation to eat at the time of Sahoor and he said: that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* called it a blessed meal.'

[Collected by Tabarani & Saheehah no.2938]

From al-Irbaad bin Sareeyah *-Radhi Allaahu anhu-*who said:

دعاني رسولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - إلى السحور في رمضانَ فقال:"هَلُمَّ إلى الغَداءِ المباركِ".

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* invited me to Sahoor in Ramadan and said: come to a blessed meal.'

[Collected by Abu Dawood, Nisa'ee, Ibn Khuzaimah and Ibn Hibban.]

7 - The People of the Book do not take Sahoor

From Amr bin al-Aas *-Radhi Allaahu anhu-* that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*said:

"فَصْلُ ما بين صيامنا وصيام أهل الكتاب أكلة السَّحَر"

'The distinction between our Siyyam(fasting) and the fasting of the people of the Book is eating at the time of Sahoor.'

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[Collected by Muslim, Abu Dawood, Tirmidhi, Nisa'ee and Ibn Khuzaimah]

From Abu Hurairah who said: the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

"لا يزال الدين ظاهرًا ما عجل الناس الفطر؛ لأن اليهود والنصارى يؤخرون".

'The Deen will continue to be prevalent as long as the people hasten to open their fast, because the Jews and Christians delay opening their fasts.'

[Collected by Tirmidhi, Ahmad & Albaani said: with a Hasan Isnaad in 'Jilbaab al-Marata Muslimah']

Albaani quoted Shaykh ul-Islaam saying:

"وهذا نص في أن ظهور الدين الحاصل بتعجيل الفطر لأجل مخالفة اليهود والنصارى، وإذا كان مخالفتهم سببًا لظهور الدين، فإنما المقصود بإرسال الرسل أن يظهر دين الله على الدين كله، فتكون نفس مخالفتهم من أكبر مقاصد البعثة".

'This text shows that the Deen being prevalent occurs with hastening to open the fast due to differing with the Jews and the Christians. So if in opposing them causes the Deen to be prevalent then the purpose of sending the Messengers was to make the Deen prevail over all the religions, so differing to them is from the greatest purposes of sending the Messengers.'

']Jilbaab al-Marata Muslimah['

Amr bin al-Aas used to order us to prepare food for him for Sahoor time, but he would only eat a little from it. So we said: you order us with this and you only take a little from it?! He answered: I do not order you to prepare because I like it but because I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying:

إن فَصْلَ ما بين صيامنا وصيام أهل الكتاب: أَكْلَةُ السحَرِ

'The distinction between our Siyyam (fasting) and the fasting of the people of the Book is eating at the time of Sahoor.'

[With extra wording from Darmi & Albaani said 'its chain is authentic upon the conditions of Muslim' in Saheeh Abu Dawood]

8 - Angels Send Dua for those who eat at the time of Sahoor

From Abu Sa'eed al-Khudri *-Radhi Allaahu anhu-*who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

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«السحور أكله بركة فلا تدعوه ولو أن يجرع أحدكم جرعة من ماء فإن الله وملائكته يصلون على المتسحرين»

'Eating at the time of Sahoor is blessed so do not leave it, even if one of you were to take a sip of water. Indeed Allaah and His Angels make Dua for those who eat at the time of Sahoor.'

[Collected by Ahmad & Albaani graded it Hasan in Saheeh at-Targheeb 1062]

9 - Eating Dates for Sahoor

From Abu Hurairah *-Radhi Allaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

"نِعمَ سحورٌ المؤمنِ التمرُ"

'A blessed Sahoor for the believer is dates.'

[Collected by Abu Dawood, Ibn Hibban & Albaani graded it Saheeh in Targheeb no. 1072 & researched in Saheehah no. 562]

10 - Delaying the Sahoor

The Ruling Concerning the One With Food in his Mouth when the Time of Fajr Comes in

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) *-Rahimullaah-* said:

The Prophet *-sallAllaahu alayhi wa sallam-* said: 'If one of you hears the call to prayer and the vessel is still in his hand, then he should not put it down until he has taken his need from it.'

[Collected by Ahmad, Abu Dawood, Hakim and he authenticated it, and Dhahabi agreed with him.

This is evidence that if a person has the vessel of food or drink in his hand, and Fajr time comes up, then it is permissible for him to take what he needs to from that food and drink. This situation is exempt from the Ayaah: «And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night] » [2:187]

Therefore, there is no conflict between this Ayaah and the meaning of those types of Ahadeeth and between this hadeeth. There is no consensus to oppose this issue rather, a group from the Companions and other than them, are more towards the majority which is the benefit that can be derived from this hadeeth.

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That is the permissibility of eating food and drink until the Fajr time becomes clear, and the whiteness starts to spread in the pathways.

And indeed from the benefits of this hadeeth is the invalidity of the Bida' (innovation) of withholding from eating and drinking before Fajr by about quarter of an hour. There are people who do this, fearing they will catch the Adhan of Fajr while they are in Suhoor (eating and drinking before Fajr with the intention of fasting).

If they had known this concession, they would not have fallen in to this Bida', so reflect.'

[From: 'Tamam al-Mina fee Taleeq ala Fiqh-us-Sunnah' p.417]

11 - Hastening the Breaking of the Fast

From Sahl bin Sa'ad *-Radhi Allaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

"لا يزالُ الناسُ بخيرٍ؛ ما عجَّلوا الفطر".

'The people will continue to be upon goodness as long as they hasten the Iftaar (opening a fast).

[Collected by Bukhari, Muslim and Tirmidhi.Albaani graded it Saheeh in Saheeh Targheeb no.1073]

From Sahl bin Sa'ad *-Radhi Allaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

"لا تزالُ أمتي على سنتي؛ ما لم تنتظر بفطرها النجوم".

'My Ummah will remain to be upon my Sunnah as long they do not wait for the stars to appear to open their fast.'

[Collected by Ibn Hibban. Albaani graded it Saheeh in Saheeh Targheeb no.1074]

From Anas bin Malik *-Radhi Allaahu anhu-* said:

"ما رأيتُ رسولَ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قط صلَّى صلاةَ المغربِ حتى يُفطَر؛ ولو على شربةٍ من ماءٍ".

'I never ever saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* pray the Maghrib prayer until he had opened his fast even if it was with a sip of water.'

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[Collected by Abu Ya'ala, Ibn Khuzaimah and Ibn Hibban & authenticated by Albaani in Saheeh Targheeb no. 1076]

12 - It is Recommended to Break Fast with Moist Dates

By the *Muhaddith, Shaykh, Allamaa'* Muhammad Nasir uddeen al-Albaani

From Anas bin Malik *-Radi Allaahu anhu-*

"كان رسولُ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يفطرُ قبل أنْ يصليَ على رُطَبَات، فإنْ لم تكن رُطَبات فتَمَراتٌ، فإنْ لم تكن تَمَرات حسا حَسَواتٍ من ماء".

'that the Messenger *-sallAllaahu alayhi wa sallam-* used to break fast upon a few moist dates before he would pray, if there were no moist dates then he would break fast upon a few dry dates, and if there were none then he would take a few sips of water.'

Collected by Imam Ahmad, and others from the collectors of the Sunan with a Hasan hadeeth from Anas bin Malik *-Radi Allaahu anhu*. It was graded Hasan by Tirmidhi, and authenticated by al-Hakim, Dhahabi and Deeyah in 'al-Mukhtar'. I researched this narration in detail in 'al-Irwaa' and 'Saheeh Abi Dawood'.

The aim of mentioning this hadeeth along with a brief research was indeed as a reminder of this Sunnah which many fasting people have neglected especially those who are generally invited to break fast at someone's house and they prepare delicious, fine food and drink. As for presenting moist dates or dry dates then this is rare, and not even mentioned. What is more disliked than that is being negligent of making Iftaar by taking sips of water. So may Allaah give a tree in Paradise for the one who is amongst «those who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding. » [Zumar: 18]

[Taken from: 'Silsilah as-Saheehah' No. 2840]

13 - Making Dua during Ramadan

It is narrated from Abu Saeed al-Khudri *-Radhi Allaahu anhu-* who said:
The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

إن لله تبارك وتعالى عتقاء في كل يوم وليلة - يعني في رمضان - وإن لكل مسلم في كل يوم وليلة دعوة مستجابة

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'Indeed Allaah -*Tabaraka wa Ta'ala*- frees slaves every day and night -meaning in Ramadan- and indeed every Muslim has every day and night a supplication that is answered.'

[Collected by al- Bazzar & Albaani declared it to be Saheeh lighayrihi.]

[Taken from: 'Saheeh Targheeb wa Tarheeb' by Shaykh Albaani – Vol.1 p.582]

As for making Dua specifically only at the time of Iftaar thinking that this is a special time then the Hadeeth regarding it has a Da'eef Isnaad.

'Indeed a fasting person has a Dua at the time of Iftaar which is not rejected.'

[Graded Da'eef by Albaani in Kalimah Tayyib no.164]

14 - Praying the Taraweeh Prayer

Abu Hurairah -*Radhi Allaahu anhu*- said:

كان رسول الله ﷺ يرغب في قيام رمضان من غير أن يأمرهم بعزيمة ثم يقول من قام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- used to encourage praying in the night during Ramadan, without ordering them to do so as an obligation, then he would say:

من قام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

'Whoever prayed during the night in Ramadan due to *Eemaan* and seeking a reward, then he is forgiven of his previous sins.'

[Collected by Muslim, Abu Dawood, Tirmidhi, Nisa'ee & Albaani declared it to be Saheeh.]

Shaykh Albaani mentioned in the footnote:

'This encouragement of having sins forgiven and those similar to it, are a clarification of the excellence of this type of worship, which is that if a person had sins then they are forgiven for him due to this type of worship. It is known that the means which lead to general forgiveness are many, so when these means are gathered/ combined, what can remain from those sins so that he needs to be forgiven?

So the purpose is a clarification of the excellence of this worship, that Allaah gives this worship this amount of excellence. If there was no sin upon a person, then this excellence is expressed in raising the rank of a person, the like of that

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which is rightful for the Prophets, who are infallible from committing sin. And Allaah knows best.'

[Taken from: 'Saheeh Targheeb wa Tarheeb' by Shaykh Albaani – Vol.1 p.582]

15 - Opening someone's Fast

From Khalid al-Juhani *-Radhi Allaahu anhu-* from the Prophet *-sallAllaahu alayhi wa sallam-* who said:

"من فطّر صائماً؛ كان له مثل أجره، غير أنَّه لا ينقص من أجر الصائم شيء".

'Whoever opened the fast of a fasting person then he will receive the reward the like of the fasting person, except that it will not decrease anything from the reward of the fasting person.'

[Collected by Tirmidhi, Nisa'ee, Ibn Majah, Ibn Khuzaimah and Ibn Hibban & Albaani graded it Saheeh in Saheeh Targheeb no.1078]

16 - Reading the Quraan during the night in Ramadan

From Ibn Abbas *-RadhiAllaahu anhumma-* who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ وَكَانَ جِبْرِيلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

'The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* was the most generous of the people in goodness, and he would especially be the most generous when it came to Ramadan. Jibreel would meet him every night in Ramadan and the Prophet *-sallAllaahu alayhi wa sallam-* would read to him the Qur'aan and when the Prophet used to meet Jibreel, he would be more generous in goodness than a strong wind blowing.'

[Collected by Bukhari & Muslim]

سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ أَشْهَدُ أَنْ لا إِلَهَ إِلا أَنْتَ أَسْتَغْفِرُكَ وأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

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